f< (5) The upper gate is the *Udana* (out-
lreathing),
that is air, that is ether. Let a man meditate on that as
strength and greatness. He who knows this becomes strong
and great.
" (6) These are the five men of Brahman, the door-
keepers of the Svarga (heaven) world. He who knows these
five men of Brahman, the door-keepers of the Svarga-world.
in his family, a strong son is born. He who thus knows these
five men of Brahman, as the door-keepers of the Svarga world/
enters himself the Svarga world.
tf (7) Now that light wliich shines above this heaven,
higher than all, higher than everything, in the highest world.'
beyond which there are no other worlds, that is the same
light which is within man. And of this we have this visible
proof.
" (8) Namely, when we thus perceive by touch the
warmth here in the body. And of it we have this audible
proof; namely, when we thus, after stopping our ears, listen
to what is like the rolling of a carriage, or the bellowing of an
ox, or the sound of a burning fire {within the ears). Let a man
meditate on this as the Brahman which is seen and beard-
He who knows this, becomes conspicuous

and celebrated, yea,
he becomes celebrated."

Section XIV.

This gives what is known as *Sandilyamdya* or *Upasana*
(devout meditation) of Sandilya Rishi setting forth.
the gist of the Upanishadic teaching,—the immanent and
transcendent nature of the Supreme Being and the goal and
destiny of man which is union with Him. This may be called
the very central teaching of this Upanishad which the later
Upanishads have re-echoed.
'

" (1) All this is BAhman. Let a man meditate on
that (visible world) as beginning, ending and breathing in it
(the Brahman). Now man is a creature of will. According
to what his will is in this world, so will he be when he ha?